# THE PACIFIC

A religious and family paper

Volume LII. SAN FRANCISCO, JULY 31, 1902. Number 31.

## God's City of the Stars.

THE doors of earth may close to me,
Warm hearts to me grow cold,
And sympathy be strange to me
When life is long and old.
Or well, or ill, afar I see
Fair Zion's love-lit hall:
Jerusalem above is free,
And mother of us all.

* * * * * * *

God's City of the Stars! Thy head
With coronals is bright.
The emerald rainbows o'er thee shed
Their solft, attempered light.
Around thee blaze a thousand suns;
Earth's tapers—oh, how small!
And thou art to my spirit free,
And mother of us all.

The ruby from the rose may fade,
The crystal from the stream.
And jasper sunsets melt in shade
Like jewels of a dream.
But from thy radiant walls no gem
Shall ever fade or fall:
And thou art free, Jerusalem,
And mother of us all.

O starry heights, to which my feet
In darkness wend their way!
O sea of peace, whose tides retreat
Just out of sight each day:
Through doors of Providence to me
I hear the Savior call:
But thou, Jerusalem, art free,
And mother of us all.

—*Hezekiah Butterworth.*

# THE PACIFIC

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Each day, each week, each month, each year, is a new chance given you by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers to you.—Frederick W. Farrar.

There are three kinds of people in the world: the Wills, the Won'ts and the Cant's. The first accomplish everything; the second oppose everything; and the third fail in everything.—Success.


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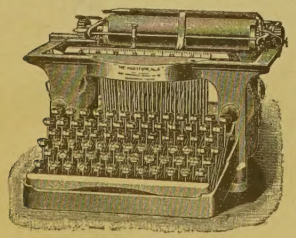

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# THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, July 31, 1902

## The Chinese and Assimilation.

The Seattle Post-Intelligencer of July 24th contained a very sensible editorial on the subject of "Chinese and Assimilation." It says: "The greater part, if not all of the Chinaman's lack of interest in public affairs, is caused by his knowledge that the laws and practices of the land look upon him as an undesirable resident; that he is prohibited from becoming a citizen, and his life made anything but a pleasure. But observers have discovered that the second generation of Chinese, those born in the United States, and who, by reason of such birth, are citizens, with the right to vote, take an active interest in public affairs and discuss among themselves and with the whites political and governmental affairs with much shrewdness and skill." Mention is made of some twenty native-born Chinese at Walla Walla, who are of voting age, and it is said that their votes are as much sought after as is the vote of any white man. Quotation is made from a recent editorial in the North China Daily News on the "The Chinaman of the Straits." The News editor says: "Once a Chinaman, always a Chinaman, is true to about the same extent as a similar statement would be of an Englishman or any other man. In other words, the Chinaman, go where he will, is a Chinaman still; but he is, like the rest of the world, liable to change with his environment. And change he does in the Straits. In the first place he becomes, after due probation, a British subject. But he does not halt when his legal status is thus assured. He is prepared to adopt and discard. Evolution of the simplest and most natural kind becomes him." There are changes as to his attire and as to food; but the greatest change, perhaps, is as to language. He gives up the speech of his fathers and takes to that of the people about him; and this, although he is in the majority and they in the minority. To such an extent is this the case that only a small percentage of them, it is said, are able now to speak their native language.

These and other things lead the Post-Intelligencer to the statement that "if the Chinese (in the United States) were allowed to, they would assimilate and become a part of the body politic."

All of which is encouraging. And there are reasons for the belief that many of our daily papers will, in time, come to their senses on this Chinese question and advocate at least such treatment for the Chinese as is accorded other nationalities. It is this, and nothing more, that The Pacific has long advocated. We are pleased to see The Christian Work, one of the leading religious journals, standing for this in its issue for July 19th. Considering editorially Edward Everett Hale's program of twentieth century duties, the fourth of which is "the faithful treatment of the race question as presented by the Negro, the Indian and the Chinese," that paper says:

"It were indeed a happy and hopeful outlook for the world if it could be believed that the fourth and fifth duties (relating to the race question and universal peace) of which Dr. Hale speaks were as far on the way to realization or had as bright a promise of it as the others. The Indian race problem is not so difficult, and seems likely to be solved within the course of the century by the virtual disappearance of the Indian, if in no other way. But as for the Negro and the Chinaman, they are obviously in the world, not only to stay, but to increase, and the problem of proper dealing with them will grow more complicated, we fear, in the immediate future. We do not believe that Chinese exclusion laws, in the one case, any more than lynch laws and exclusion from the suffrage in the other, will help to lessen the difficulties in these directions, but rather, in the long run, to render them of greater magnitude and more acute. Industrial and technical education along the lines followed in the excellent institution at Tuskegee affords, in our opinion, the most rational and practical solvent yet offered for the troubles growing out of the racial differences, so far as the Negroes are concerned. As for the Chinese, the problem, so far as one exists, is largely, if not wholly, of our own manufacture, at the dictation of selfish interests; and our obvious duty here would seem to be to abolish our exclusion laws and adopt the same attitude toward the Chinese that we do to all nationalities outside of our borders. If we exclude any, let us be fair and just, and exclude others whose presence is far more dangerous and prejudicial to our higher interests than the Chinese."

This, as The Pacific has stated several times during the last ten months, is all that the Chinese ask, and this

they will continue to ask until they get it. And the time will come when they will get it, for the time will come when this nation will see that it has no moral right to treat them otherwise. And then, woe to the nation if, with its blindness removed, it fails to do the right! God's chastening hand will be laid upon it to its sorrow. There are those living today who will see the Chinese naturalized citizens of the American Republic by the same process by which other foreigners are naturalized. It may not be by so rapid and so easy a process as, at present, but it will be by the same process—one for all. Then, what some have been pleased to call the *nonsense* of The Pacific on this subject will have lost the *non*, and will have become *sense*. But it would astonish the uninformed if the extent of the indorsement of The Pacific's position were to become known by them. Our articles, published at different times since the agitation of this question was begun some months ago, have had a surprising indorsement, and they have won hundreds of readers to what many have been pleased to term "the only real Christian position"; for nowhere, at no time, has there been discovered by them in all the arguments any good reason for discrimination against the Chinese —especially so when all that is asked is that the Chinese be treated as other peoples are treated.

## Notes.

The Rev. Jonathan Edwards, pastor of the Congregational Church at Pendleton, Oregon, has contributed to The Christian Work, a new York publication, two valuable papers on "The Commercial Value of the Missionary's Work." He considers the value both directly and indirectly, and marshals a large amount of testimony showing how inestimable those services have been both in the home land and in foreign land. His concluding paragraph is: "It is said with propriety that without the preaching of Francis of Assisi and his followers in the thirteenth century the subsequent history of Europe would not have been possible. With equal propriety we can say without the organization of missionary societies which characterized the beginning of the nineteenth century, and the heroic efforts and sacrifices of missionaries in many lands—the Moffetts, and Livingstones, Goodells and Hamlins, Scudders, Pattons, Williams, Coons and Doanes—the Christendom of today would not be possible, and without the earnest labors of home missionaries in the past and present we cannot see how this country of ours could have gained its present position and imperial power, as well as wonderful wealth and world-wide influence."

The following we have from one of our readers across the bay: "The wife of one of our pastors, on receiving The Pacific recently, said, 'I would like to sit down at once and read every word of it.' A pretty good testimony to the good qualities of The Pacific!" And just as we finish this the Eastern mail brings a letter from Dr. Johns D. Parker of East Orange, New Jersey, in which are the words: "I read The Pacific all through and enjoy it very much." Dr. Parker is a man of excellent literary tastes and ability—a frequent contributor to leading papers and magazines and the author of books of widely acknowledged merit. We do not believe that there is a paper published anywhere which has a more appreciative set of readers than The Pacific has. It fills a large place in the lives of the people who receive it into their homes. All that this paper needs for an extensive influence for good is a larger number of readers. Any man of wealth who would endow The Pacific would be using his money in the very best way that money could be used to-day on the Pacific Coast. Fifty thousand dollars here would count for far more than the same amount would in any college or theological seminary. If The Pacific were endowed, or otherwise furnished with the necessary funds, we would inaugurate plans at once which would place it soon in from one thousand to two thousand more homes on the coast. A letter lies on our desk now, from a friend who went recently to another part of the coast, in which are the words: "The Pacific should be largely introduced here. They need it." We speak from a thorough knowledge of the situation, and with the influence of the press, good, bad and indifferent, in mind, when we say that right here is the most splendid opportunity on these Western shores for some man to make his life count grandly for all time. It is inspiring to contemplate what this paper could be made, what it could accomplish, if it had an endowment of an hundred thousand dollars, or even fifty thousand.

Speaking a few weeks ago of the kind of preacher wanted as vacation supply, a deacon of a Pacific Coast church said: "He must be a man who is able to draw large audiences and who will be content with small ones." In this we have the conditions very expressively stated. The vacation season has come to be quite a scattering time in the churches. This is not simply because many of the members are away from home, but also because opportunity is taken then for attendance elsewhere. In the city the church which can have the ablest supply draws most largely on this vacation-time floating element, and is therefore able often to keep its pews pretty well filled, although there may be a large exodus among its regular attendants. Sometimes, however, the man who is able to draw the large audiences fails to do it, and so there must be that othetr qualification—the contentment with the small ones. The Pacific uses the word "audience" here for "congregation." That which is made up to considerable extent from floaters, even vacation-time floaters, is more likely to be an audience than a congregation. They are there largely to hear, and not so much to make a part of a body of worshipers. Often pastors who are about to depart on a vacation remark to their people that it would please them if their attendance at other church services would be when they themselves are in the pulpit rather than when strangers are there; but, as in other matters, people have a habit of remembering these wishes and admonitions no farther than to the church doors, and straightway go their own ways. We wonder if it would not be well for a large number of our churches to have, during the vacation season, no preaching services, or to have but one each Sabbath, the morning or evening as might suit best the community and its conditions. Perhaps this will come about when shall come the time when churches will not be afraid of their constituents becoming attached, through such an omission, to some other church, and when the financial problems are not so pressing and those regular collections not so greatly needed. Ah, well! there are better days in the future, and the world is moving on.

A Californian who is spending a few weeks in Washington writes of being at Whatcom and of seeing the fine Congregational Church building that is being finished there now under the direction of Rev. R. K. Ham, who, he says, is greatly liked as pastor. The church at Whatcom has a very encouraging outlook.

We recall our first visit to that place, in 1886, and can see now in imagination the little chapel that was built a few years before, largely by the Rev. Joseph Wolf, the first pastor, and who carried on his shoulders considerable of the lumber from a sawmill some rods away. Mr. Wolf had had service as a missionary in Africa, and was an all-round man, well suited for such foundation work as was necesssary fifteen and twenty years ago on Puget Sound. Since 1899 he has been pastor at Twinsburg, Ohio. Our California friend writes of passing from Whatcom over to Fairhaven, another flourishing little city on Bellingham Bay, about two miles from Whatcom, and of looking over the church field there. In Fairhaven the outlook is not so encouraging. It is said, among other things, that the church building is "abominably located," and that the first thing needful is a change of location. Money, it is said, has been pledged for a parsonage, which is needed and which they will have soon. Rev. R. C. Day, who went there recently from California, is much liked as pastor. There come to mind now some of the glowing utterances the present writer often read in the year 1885, back in his Indiana home, before going to Puget Sound. Among them was this: "Puget Sound is the garden of the world, and Bellingham Bay the flower bed of the garden." People who have gone there have found that the garden needed a great deal of cultivation, even in its most flowery spots; but it is a land of wonderful promise. They who labor there to-day need to realize that they are as yet only laying the foundations. The early years of the twentieth century will count there an immense population. In the discouraging places the discouragments will have been surmounted in a very few years, and all our churches will be in fields of considerable influence. Before many decades roll around the two cities on Bellingham Bay will have grown together, and if we Congregationalists shall have labored faithfully in the meantime, there, in our present fields, we shall have not two churches only on the shores of that beautiful bay, but a half dozen or more.

From an historical paper read at the recent half-century anniversary of the First Church of Salem, Oregon, we quote the following well-merited words: "Rev. and Mrs. P. S. Knight—what can be said that will be worthy of these two loved and loving disciples of Chirst? Mr. Knight gave to this church the best years of his life; and to us who mark the slower step and whitening hair comes the realization that the evening of life is growing late—but with this knowledge comes a feeling of reverence for the Christian character, which has been builded in our very presence. Mrs. Knight, by her unassuming manner, tenderness of heart and sweet spiritual sympathy, has won and holds a dominant place in the hearts of the members of the church and congregation." This tribute is from one who was present as a babe at the organization of the church, who became a member of it at the age of 11, and who was closely identfied with it for 33 years—Mrs. W. D. Palmer of Portland, a daughter of I. N. Gilbert, who came to Oregon in 1844, through the influence of Dr. Marcus Whitman, his boyhood friend. It may be of interest to the readers of The Pacific to know that the Rev. P. S. Knight, who is so lovingly mentioned, has been a resident of Oregon for 49 years. His pastorate in the First Church of Salem began in 1867 and continued for 17 years. For 25 years he was superintendent of the State asylum for the deaf and dumb, situate at Salem. He has helped to lay the foundations of Congregationalism all over Oregon. Among the churches organized by him and ministered to for some time is the one at Eugene, which city is the seat of the State University. For several years, though a resident of Salem, he has been pastor of the church at Corvallis, believing that the growth which must come to that place because of its possession of the Oregon Agricultural College and a rich tributary farming region laid upon Congregationalists the obligation of maintaining our work there, although for the time being under discouraging conditions. Mr. Knight was present at the meeting of the Congregational ministers of San Francisco and vicinity Monday morning, and spoke to nterested hearers of the conditions of the work in general in Oregon. Many fields, he said, had been held for some years, not so much for what they had been or are now, but for what the future promised therein. Now a new era was dawning for Oregon. More people had settled there during the last seven months than during the ten years previous. Large farms were being divided into smaller, and the promise was for such a population ere long as the rich and extensive valleys justified.

## Busy World Notes.

When the great Oriental nations come against us in the future with hostile intent it may be that in U. S. Grant the Third this people will find a worthy successor of his illustrious grandfather. Not long ago General Fred Grant, his father, wrote to a West Point professor to ascertain how the boy was getting on. This was the reply: "Dear Fred—You needn't worry. The boy stands higher in everything than you ever did in anything."

Iowa ranks now as our greatest agricultural State. A bulletin issued by the Census Bureau shows farm products, for the year in which the census was taken, to the value of $365,411,528. Illinois followed with $345,649,611. There is, perhaps, no greater State in the Union than Iowa. But she has no large cities, and not much in the manufacturing line. It is her wide stretch of fertile fields that have made her what she is to-day—one of the foremost of American commonwealths.

The San Francisco News Letter declares that the demands of labor are such that only persons of large means can afford the expense of erecting buildings, and that because of these demands there is a great slowing up in this branch of industry. Heading the list of high-priced labor are the lathers, who demand and receive from $7 to $7.50 a day. Bricklayers and cement workers get from $3.50 to $5 a day, and finishers as high as $6. When to the wages is added the increased cost of much of the material for building, the outlook for people of small means, or salaried persons, trying to secure homes, is certainly not a bright one. So great is the trend now toward unionism and combination and trusts that the man who is outside of both is in danger of being crushed between the upper and nether millstone. Perhaps it is about time that all should get in somewhere.

The flourishing Pacific Coast cities to the south of us and to the north of us had large bank clearances for the week ending July the 24th. For Los Angeles the amount was $4,664,074, which was an increase of 70

per cent over the corresponding week in 1901; for Seattle the amount was $3,605,567, an increase of 35 per cent; for Tacoma, $1,497,762, which was an increase of 26 per cent; for Spokane, $1,409,030, an increase of 14 per cent; for Portland, $2,247,136, an increase of 27 per cent. The total clearances in these five cities were $13,424,573—a pretty good showing! But for San Francisco they were $21,484,654, which is very nearly twice the combined amount of the clearances of the entire five. Such figures show which city is the great commercial city of the Pacific Coast. Grow as the other cities may, San Francisco will grow also. The others cannot grow without adding to the growth and the greatness of the city here by the Golden Gate. Largely our interests are one and the same, and in their prosperity we rejoice and will rejoice.

The sentence of ninety days in the Alameda County Jail given the young man who is a member of a wealthy family in Berkeley, and who in a drunken bout was recently a great disturber of the peace, was not one whit too severe. The young man, it is said, has expressed the belief that he got more than he deserved, and that he should have been let off with a fine. We do not think so. A fine would have made but little impression on him. This sentence has impressed him, Now that he is out on bail pending an appeal we trust that the case may result in sustaining the decision of the judge and that the Governor will not intervene with a pardon. This, we believe, will be for the best interests of the young man himself and of young men in general. The parents, of course, are to be pitied, and the young man also; but the sooner he learns that the way of the transgressor is a hard way the better will it be for him. Three months in the County Jail may better qualify him for the practice of law than a whole year in Hastings Law College, where he has been a student. The time has come when there isn't much room in any profession or work for the man who allows liquor to steal away his brains.

The Pacific was among the papers making the statement a few weeks ago that Dr. John Alexander Dowie of Chicago, at the time of the severe burning of his daughter, departed from his custom and from his teachings and called to his aid a physician. This we did, relying on the Chicago daily papers. Later, Dr. Dowie addressed to Harper's Weekly a letter, from which we, in justice to him, quote the following: "My daughter suffered practically no pain from her burns for nearly twelve hours before her death. It is false to say that I sent for any physician to attend her at nightfall in consequence of the terrible agony which she was suffering, or that I asked any physician to treat her in any form whatever. She never once thought nor expressed any wish for such treatment, and I never sought it. I simply asked a physician, well known to me, to come in in the evening so that he might confirm our diagnosis and be able to testify that everything had been done in the way of proper nursing and care that could be done and that ought to have been done. I did this simply to save my daughter's body from the hands of dissectors; since I knew that there would probably be an inquest. In that I was successful. No departure from my teaching took place, and there is not one person who knows the facts in Chicago who would approve of your paragraph, which is simply a rehash of the lies of the Chicago press." We wish that the daily papers were more to be relied on than they are. Between Dr. Dowie and some of the Chicago papers there has been a bitter feud for many years; and we have learned, notwithstanding his erratic ways and strange doctrines, to take their statements with great allowance. But in the matter of the accident to his daughter we were caught by them.

## Humility.

By W. N. Burr.

I have been feasting my soul to-day on Phillips Brooks' thought concerning humility. Said he: "When Christ showed us God, then man had only to stand at his highest and look up to the infinite above him to see how small he was. And always the true way to be humble is not to stop until you are smaller than yourself, but to stand at your highest height against some higher nature that shall show you what the real smallness of your greatness is. The first is the unreal humility that goes about depreciating human nature. The second is the genuine humility, that always stands in love and adoration, glorifying God."

I found that some years ago, and my thought turns to it and takes it up whenever the grace of humility is suggested. Humility is not something to smile at as weak, nor to relegate to the old-clothes pile of cast-off and outgrown religious vestments that we have no use for nowadays. No man always has use for the best of which he is capable; and true humility is to stand up in vigor and strength of the fullest possible manhood and womanhood, head high, shoulders straight, and broad, and strong, every muscle quivering with strength—to stand thus at one's best against the higher nature of the perfect man, the only begotten Son of God, and there to catch a sense of the smallness of our greatness as compared with the measure of His stature. And then, realizing the comparative difference—not the difference between a stooping, groveling, worm-in-the-dust man and the majestic, towering grandeur of the character of Jesus, but the difference between an erect, eager, strong-souled man and the absolutely perfect Christ—then, the business of life with us in to build character that shall be made to measure up, and up, and up as the years pass, more and more toward the measure of the stature of the fullness of Christ. That is true humility.

Corona, Cal.

The Mayor of San Francisco in attendance at a prize fight! That is not in keeping with the dignity and responsibility of such an official position. Plain Mr. Schmitz might do this without criticism; but for the Mayor it is not possible. Occupying that position, he owes something to the large element that does not look with approval on prize fighting.

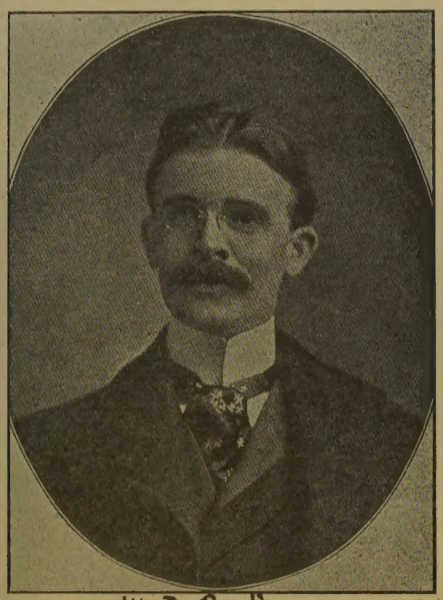
According to Winnipeg and San Diego papers it is not unlikely that the Rev. J. B. Silcox will decline the call from the First Church of San Diego. Earnest efforts are being made to retain him in Winnipeg. Mr. Silcox is taking his vacation at present, part of which will be spent in attending the summer school at Northfield, Massachusetts.

"De trouble wif dis hyah church," said the deacon, "is de contributory negligence of de congregation." "De contributory negligence ob de congregation?" repeated the pastor, "what yo' mean by dat?" "I mean jes' what I sez," replied the deacon; "w'en the plate am passed aroun' nearly all of dem neglecks to contribute."

**The New Professors for Pacific Theological Seminary.**

As a result of President J. K. McLean's extended tour through the East in search of new material for the faculty of the Pacific Theological Seminary, two brilliant young scholars will, in the fall, permanently join the teaching force of the institution.

One of these, Thomas Cowden Laughlin, Ph.D., will take the chair of New Testament Language and Literature, made vacant by the recent retirement of Professor

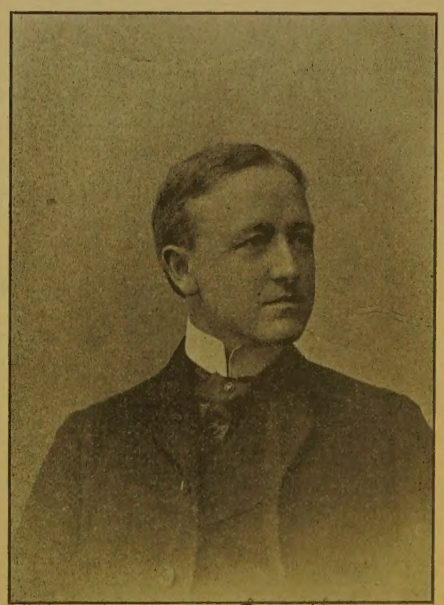



Thomas Cowden Laughlin.

R. R. Lloyd. Dr. Laughlin is thirty-three years of age. He graduated from Princeton University in 1892. After a year of teaching mathematics in Parsons College, Ia., and a second year as instructor in Greek at Kenyon College, Gambier, Ohio, he entered Princeton Theological Seminary, and graduated with the highest honors in 1897; having meanwhile received the degree of M. A. from his university. In the seminary he won the first Greek prize for the middle year, and the Greek Fellowship at the end of the three years. A fourth year was spent as "Williams Fellow" at Harvard Divinity School, principally under the noted and lamented Dr. Thayer; here also he was given the degree of B. D. The following two years were spent in Germany in the study of the Synoptists, Church History and Exegesis, under celebrated professors at Gottingen and Berlin. After several months, spent in study and travel in France, Mr. Laughlin returned to America, and was at once appointed instructor in Biblical Literature in Princeton University (not the Seminary). Under this instructorship he gave successful courses on the "Life of Christ"; resigning the position in order to finish work for a Doctorate of Philosophy, which was awarded him "cum laude" at the commencement last June. For this Ph.D. work he took Patristic Literature and Philosophy, his major being in Hellenistic and Patristical Greek, with a special study of the Greek Apocalypse. One of his minors was Mediaeval Latin and the other History of Philosophy.

It will thus be seen that the new Greek Professor is possessed of a broad and comprehensive scholarship. He has also fine personal gifts, is strongly commended as to Christian character, and has demonstrated an unusual aptness to teach. Says Professor West, Dean of the Graduate School, Princeton University, "He (Dr. Laughlin) has plenty of knowledge, plenty of energy and plenty of fidelity. He is a man of modest and quiet manner, very gentlemanly in everything, highminded, strongly evangelical and full of kindness and tact." Other professors, officials ad acquaintances speak of him in the same strong manner.

Professor William Frederic Bade is the new incumbent for the chair of Old Testament Language and Literature. He also, while still a young man (he is thirty-one), is possessed of unusual, even of extraordinary scholarship. He is of German parentage, but born in Minnesota. His early education was received under private tutors, both German and American, and in the public schools of his native State. For two years he was thoroughly drilled in Latin and History by a German tutor, specially brought over for that purpose from the Gymnasium at Elberfeldt. Special influences led him to the Moravian College, Bethlehem, Pa., where he graduated in 1892. Two years later he received the degree of B. D. from the theological department of the same institution; this was followed by a subsequent course at New Haven, where he received a second B.D. His studies at Yale were from both the Seminary and University Departments, with main attention in both to Semitics. After supplying churches, English-speaking and German, for a year, Mr. Bade became, in 1896, instructor in Greek and German in the college from which he was graduated. While thus engaged he continued studies in Arabic and Semitics, and later pursued Assyrian for two years. The degree of Ph.D. was given him by the Moravian College and Seminary in 1898, his thesis being a discussion of the Assyrian flood accounts, with re-translation of the same from casts of original cylinders. In 1898 he was made professor of




William Frederic Bade

Old Testament Language and Literature in the Moravian Seminary. In 1889 and 1900 he acted as editor of "The Moravian," the official organ of the American-Moravian Church, and in 1900 was elected to the fac-

ulty of the Pennsylvania Chautauqua, of which he is still a member. He has also taken at the Lehigh University, located in Bethlehem, a severe course in mineralogy and lithology, and is an adept, both as student and teacher, in botany. This last is his recreation; he has for the last three seasons, including this, been giving courses in it (with other branches) as a regular member of the faculty of the Pennsylvania Chautauqua.

Dr. Bade is also in great demand as a general lecturer. His testimonals are of the highest character. One of the chief officials of his denomination writes: "You ask me to give my impressions as to Dr. Bade's scholarship, Christian character, general personality and aptness to teach. I am able to speak in the highest terms of him in all these particulars. We have ever felt a pardonable pride in his exceptional attainments. In fact, we are overwhelmed with sorrow that we are about to lose him from our faculty." The President of the Board of Trustees of the Moravian College and Seminary says: "I have known him personally and intimately for the last nine years, first as student, then as instructor, and finally as Professor in the Moravian College and Theological Seminary. He has always been an eminently industsrious and thorough student, full of energy and ambition; and always, too, a courteous Christian gentleman, whose social qualities have ever made him a welcome member of the best society. As President of the Board of Trustees of the College and Theological Seminary I have watched his career with special interest, and can bear witness to his great success as Professor, not only because of his ability and thoroughness as an instructor, but especially also as having the important power of arousing enthusiasm in his students and becoming an inspiration to them, stirring up their ambtition and enthusiasm to a marked degree." Another close acquaintance speaks in the same strain: "Professor Bade, in personal qualities, is a very attractive and superior man. He is frank, open, sincere. He is courteous and yet clear and outspoken in his expression of opinon. He does not fence with foils in questions of principle: His convictions are deep and strong. On the other hand, he is generous, charitable, in his judgments. As a scholar he has had a broad training, but, better yet, he has a scholarly temperament. He is eager to discover the truth and absorbs and assimilates it. It becomes a part of his own being in that indefinable way which distinguish s a pedagogue from a scholar."

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Rev. W. C. Merrill, pastor of the First Congregational Church of Lynn, Massachusetts, will occupy the pulpit of the First Presbyterian Church of San Francisco next Sunday. Mr. Merrill was assistant pastor some years ago with Dr. McKenzie. He has been in Southern California for several weeks, preaching, among other places, in his old pulpit at San Diego—the First Congregational. On his way to his Eastern home he will spend a few days at Sacramento, where was his first pastorate.

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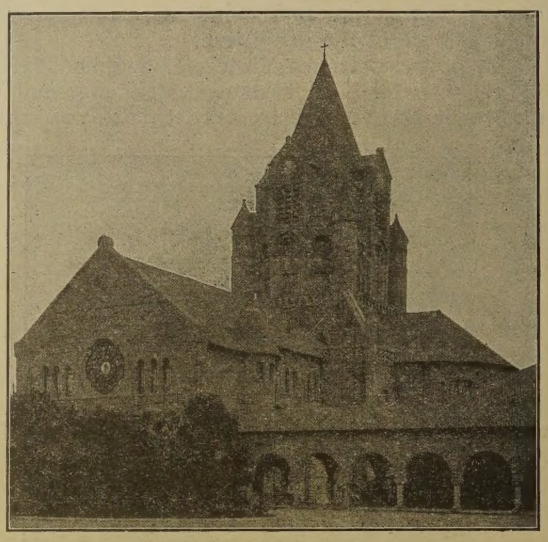
The two longest pastorates in Southern California are those of the Rev. Dr. L. H. Frary at Pomona and the Rev. H. T. Staats of the North Congregational Church of Pasadena. The latter began his pastorate July the 20th, 1888, the former a few months earlier. These churches are to be congratulated, because of service so long continued and so abundant in results.

**The Memorial Church of Stanford University.**

**W. Wilberforce Smith.**

The Memorial church of Stanford University, after three years of building, stands ready for dedication at



Memorial Church.

the opening of the college year. What the Rev. Heber Newton will make of the great opportunity and responsibility he enters upon as college preacher and pastor, will appear in time. He is famous in New York for success in attracting young men and for proclamation

The Chancel.

of new theology. But in the edifice now completed we see a fixed and important factor in the future religious life and influence of the University. It is certain that

Mrs. Stanford so regards it. She has erected, not a chapel at a convenient distance, but a church, architecturally the most notable of all the assembled buildings, central among them, with roof and tower rising high above surrounding structures, thus symbolizing the relation of religion to the art, philosophy and science occupying other parts of the University.

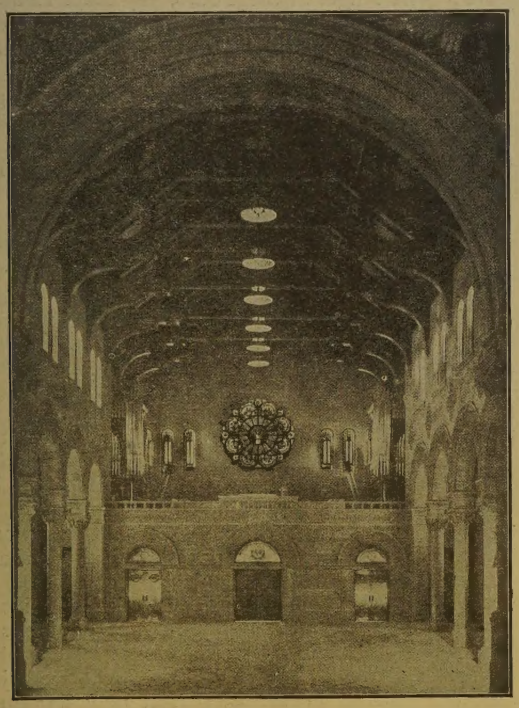
Across the west end of the church runs the inscription:

"MEMORIAL CHURCH,

"Erected to the Glory of God and in Loving Memory of My Husband, Leland Stanford."

The bases of the great pillars, rising to arches which support the dome and tower, bear the names of Senator Stanford's parents and others of his family.

Probably the total cost of the finished church falls short of half a million dollars, the random estimate re-



The Nave and West End.

cently published in one of our city papers; but manifestly there has been no sparing of expense in its construction and embellishment. As a model of ecclesiastical architecture it deserves all praise. Its length is two hundred feet, its roof rises ninety feet, and its tower about ninety feet higher. Its ground plan is cruciform, with apsidal chancel and transepts. Built of the handsome Santa Clara sandstone uniformly used in the University buildings and having the same red tile roofing, it departs from their general style of architecture and is best described as Romanesque, a character given it by the rounded walls and roofs of its apses, and still more by the four richly carved stone arches, half circles of fifty feet diameter, which rest on pillars at the inner corners where nave, transepts and chancel meet. The tower uniting the well-proportioned parts of the edifice, supported by flying buttresses and ornate with turrets and windows of fine design and stonework, is beautiful. It displays the faces of a remarkable electric clock and contains a chime of four bells that strike the quarter hours. The walls of the church are rough-dressed on the outside and smooth-faced on the interior. The arches, capitals of pillars, coping of doors and windows and the railing of galleries, are beautifully carved in

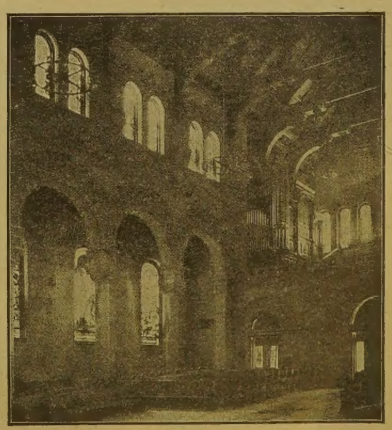
North Wall Nave.

stone somewhat darker than the warm buff color of the flat wall surface. The ceiling is framed of dark oak.

The furnishing and decoration of the church has been for years a favorite subject of Mrs. Stanford's thought. She has aimed to make the place itself expressive of religious truth and such as to win the frequent and reverent presence of the student. The splendid organ is part of this purpose, and her provision that it shall be used an hour at vesper time of every day, rendering under a master's touch the noblest music.

The fine carvings upon the marble altar and the statuary upon it and the brilliant mosaics of the chancel compel recognition of their very high artistic value, although the array of apostles standing against the chancel wall and some of the huge mosaic designs spread upon the domed ceiling and adjacent walls, are features of the beautiful church, to which our notion of art and religion fails to respond.

But the Memorial church is enriched with stained glass, which alone would make it famous. All the light of the interior comes through these splendid windows, of which fifty-two are pictorial. No brief description nor monotone prints can give any idea of the charm in color and meaning of each of these windows or of the magnificence of their aggregate effect. Reckoning both



South Wall.

its magnitude and its artistic merit the collection outranks any other in America and is comparable with the finest in Europe, such as that of St. Paul's, London, and the Madeline, in Paris. The work is entirely American,

however, being designed and executed by J. and R. Lamb of New York, who spent three years upon it.

The great rose window in the west end, flanked by lancets and by beautiful organ pipes on either side,

The Crucifixion.

Ruth.

glows with indescribable brilliancy and variety of color, all of which is made to set forth in reverent simplicity the single figure at its center—the Child Christ, as Hoffman conceived him, standing among the doctors in the Temple. The charm of that picture, in which both the divinity and humanity of our Lord are expressed, must appeal potently to the thousands of students who shall grow familiar with it. The three large windows of the chancel portray the Birth, the Crucifixion and the Ascension of the Savior, being copies or adaptations from pictures by Fellowes-Prynne, Degger and Carlotti, respectively. The other windows of the lower tier surrounding the church contain scenes and groups, translations into glass of famous masterpieces selected by Mrs. Stanford to tell the story of the Savior's life.

To reproduce these originals in the stronger colors of stained glass, and adapted to wall openings tall, narrow and uniform, demanded artistic fidelity and capac-

The Annunciation.

The Ascension.

ity of high order. Color reflected from canvas is very different from color transmitted through glass. And in the drawing mere copies were impossible. The originals are long rather than high. They are different masters and of widely different styles of art. It is therefore matter of wonder and delight to recognize in these series familiar masterpieces, and see how admirably the practical and technical problems have been solved, and the harmony of a series established among all the pictures, and the essential elements and the beauty of each original preserved.

Taken in order, the windows and the artists whose pictures have been followed are: "The Annunciation," by Shields; "The Flight to Egypt," by Plockhorst; "The Home at Nazareth," by Hoffman; "Christ in the Temple," by Holman Hunt; "The Baptism of Christ," from Dore's Illustrated Bible; "The Sermon on the Mount," by Hoffman; "Christ Calming the Storm of Galilee," by Dietrich; "The Raising of Jairus' Daughter," by Hoffman; "The Good Shepherd," by C. S. Parker; "Christ at Bethany and Christ in Gethsemane," by Hoffman; "The Dream of Pilate's Wife," by Gustave Dore; "The Angel at the Tomb," by Alex Ender; lastly, an original and allegorical picture by Paoletti, inscribed, "Lo, I am with you alway." The clerestory windows above this lower series are smaller but more numerous, and contain single figures instead of groups. These represent personages, prominent in Biblical story, those in the north wall are taken from the Old Testament, those in the south wall from the New. Half of the selected characters are women; also, in every group, save one, of the lower series, one or more women are seen. Mrs. Stanford has thus sought to signify the share woman has had in the blessings of Christianity. The subjects of the clerestory windows, beginning again in the north wall of the nave, and contiuing in order around the church, are: Abraham, Hagar, Moses, Pharoah's Daughter, Joshua, Deborah, David, Ruth, Solomon, Queen of Sheba, Elijah, Esther, Isaiah, Judith, Daniel, Hannah, St. Simeon, St. Anne, St. Matthew, Faith, St. Mark, Charity, St. Luke, Dorcas, St. Paul, Martha, St. Stephen, St. Agnes, St. Peter, Priscilla, St. John, Hope. These are mostly original designs by Mr. Frederick Stymetz Lamb, and are surprisingly rich in significant details as well as in the effective expression of the artists's intelligent conception of the character of each of these old worthies.

In beauty of architectural design, in dignified richness of construction, and in glory of luminous color, beautifying all its interior, the Memorial church is all that art and wealth can make it. While we rejoice in this, our earnest prayer is, that it may become more famed and loved for its influence upon life at Stanford University than for its costly beauty, more honored as an agency in maintaining pure religion, as the scene of precious experiences and as a fountain of wholesome faith and morals, than as a pattern of ecclesiastical architecture.

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This week, Holden, Massachusetts, is observing "Old Home Week." The exercises commenced Sunday with a union service in the Congregational Church in the morning and a "service of song" at night. Entertainments and festivities take place on different days of the week. Mrs. George Morris, a native of Holden, and wife of Rev. Geo. Morris, pastor of the West End Church, Alameda, is there on special invitation; and after taking in "Old Home Week" will spend some time visiting her numerous relatives and friends in Massachusetts and New York, and elsewhere.

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The Lord's angels always tent by the man that is true. No foe can defeat when they come to deliver.

## The Bystander.

### Prof. Royce and the Ministers.

The ministers are having strong food, these days. Prof. Royce of Harvard made the address on Monday before the Congregational and Presbyterian ministers. He is at the head of the American School of Philosophy, and a scholar of distinction. The professor is a man of unique appearance. He does not look like a philosopher, though there is a striking resemblance between him and Socrates—if photographs of the illustrious sage are to be relied upon. Socrates was, so says tradition, an exceedingly homely man. Prof. Royce has irregular features, a round head, set on square shoulders, ruddy face, lighted up with bright, piercing eyes. Small of stature, he is big of brain. This paper on natural religion was abstract, if not abstruse, filled with the terminology of philosophy, which was handled much as a juggler handles balls. The Bystander thinks that such reasoning is largely a play of words, and that the conclusions are reached after a painful intellectual process.

The exhibition of intellectual power was quite as interesting as the deductions which followed. The ministers listened with serious attention as the Professor laid the foundations of fact, and built his superstructure, showing the relation between our ideals and the facts of nature, behind both of which is God. It is always a matter of importance to hear a man of authority speak, even if he speaks on a theme which swings before the mind as a trapeze bar, inviting opportunity for mental gymnastics. However, religion and philosophy are the handmaidens of Truth, and to learn her secrets concealed under the cover of nature, we must become acquainted with both.

### Pugilism and the Consequences.

The range of the people's intellect is indeed great. One company assembles to listen to profound philosophical discussions, while another—a much larger crowd—assembles to see two men strike at each other. Pugilism is more popular in San Francisco than philosophy. Fitzsimmons and Jeffries attract more attention than the scholars of Cambridge.

The spectacle of seven thousand people, men, women and boys, gathered together to witness a prize-fight in a specially prepared pavilion, in which seats cost from five to twenty dollars, while a struggling mass of people surge through the streets awaiting the results, reminds us of the bullfights of Mexico and the bloody encounters in the Roman circus.

The man who would form some opinion as to the trend of things will here have a chance to moralize.

Our Mayor has unfortunately become involved in the settlement of the question as to whether this spectacular performance was or was not a fake. At the present writing this momentous question, which has its ethical significance, is attracting more attention among the citizens of San Francisco than the Westminster standards or the subject of revealed or natural religion.

### The Minister and His Studies

The foregoing observations prompt the Bystander to raise the question as to the proper and most important field of study. Should the minister give his attention to systems of thought, or to facts of life? Should he read books which theorize, or study men who are contradictory and complex facts? Should he study philosophy or pugilism? The answer to these questions will depend, doubtless, upon the man and his surroundings, as well as upon his mental structure. The minister who studies society, and society only, soon becomes narrow. The minister who gives himself exclusively to scientific and philosophical thought becomes equally narrow. Both should have a place in his studies under the light which revelation throwns upon them. Every young minister should know something about the history of philosophy, and, above all, he should know how to think—not only poetically, but scientifically. His words should be made sharp by the stone of logic. To know how to think is the first condition of a successful preacher. The power of thought is of greater importance even than the capacity for mere information. It cannot be denied, however, that the emphasis of today is placed upon the vital problems of the people. The pulpit must more and more recognize the social and industrial needs of the people. Righteousness is the pulpit's burning theme. To preach about the things of the greatest resistance, to take up and discuss the problems of life, is always in order. The old form of infidelity against God and Christ and the Bible has lost something of its force. Indifference has taken the place of infidelity. The deadliest skepticism now is the skepticism against life. The destruction of trust is the terrible theological calamity. When a man loses faith in life, he becomes the worst type of an infidel. One of the secrets of preaching is the application of the gospel of Jesus Christ to the life of the people.

## Acorns from Three Oaks.

### Aloha.

I once heard—no, I read it—from Henry Ward Beecher that the true Christian was "clipper built." This phrase repeated in our C. E. Society when talking on the subject of "Separation from the World" has set me thinking again of the great nineteenth century pulpit orator. He was ruddy and warm-hearted as President Barrows, graceful in diction as Van Dyke, pious as Malbie Babcock, as bright as Mark Twain. He loved his country as McKinley did, as Roosevelt does. Did an acorn ever drop, telling you how he behaved once when the gas went out in Plymouth church. (It is a little risky for an old parson, who never consults old files of the Pacific to venture stories, lest he repeat them. If this is a chestnut I'll go right out and take the taste out of my mouth with an apricot). In the midst of the flow of his eloquence one Sunday night the gas went out. The preacher did not quail. He knew what he was talking about, and what he wanted to say. He bade the congregation be quiet and asked the sexton to put water in the meter. All went well. The sexton tinkered about and the lights were rekindled. The preacher was struck with an idea and administered the neatest dose of "taffy" I ever heard given an audience. It was done in a large and splendid way. "In a country of untrained men such an eclipse of darkness would have occasioned a dangerous mob. Frightened people trample each other. But here you sit quietly and listen and a pastor goes on with his work with assured pride in his trustful congregation. And then, with a gesture of delight, and a beaming countenance, he said, "After all, give me self-government." I can feel yet the warm glow of satisfaction which I shared with that flattered congregation. I made a college boy's vow that I would never be thrown off my balance. Alas! I have lived through crying babies, fainting women, drunken disorderlies in a city mission, have braced up against a high wind playing the wind with my manuscript.

### Two Yalensians Failed.

Not long after Mr. Beecher's happy handling of an audience in the dark Moses Coit Tyler, a brilliant

member of the famous class of '57, broke down utterly in addressing an audience in a city mission. He wouldn't break down now, but the darkness beat him in '57. A man with whose mistakes and failures I am all too familiar, was talking to children in the dear "Brown" church in Northfield, about 1866. A little black puppy, fat and saucy, waddled in. The speaker lifted his foot for some patriotic emphasis and brought it down flat and hard upon a howling little dog. Ugh! I can feel him yet. Youngsters, don't reach up to great men, even when they try. "All samee," it is good to try.

# The Sunday-School.

BY REV. W. H. SCUDDER.

## Nabad and Abihu. (Lev. x: 1-11.)

**Lesson VI. August 10, 1902.**

Temperance Lesson.

It is reasonably certain that the two parts of this lesson have no historical connection, which does away with the theory advanced by some writers, that intemperance had something to do with the offering of "strange fire" by the two sons of Aaron. There seems to be no light upon the meaning of the term "strange fire" that serves to explain the peculiar heinousness of the act, but the lessons are strong enough for remembrance.

1. Special advantages increase responsibility. Nadab and Abihu were not only sons of the High Priest, but had been specially set apart and anointed with holy oil, as had been Aaron, "that they might minister unto God in the priests' office, for their anointing shall surely be to them for an everlasting priesthood throughout their generations." (Ex. 40:15.) Instruction in holy things and preparation for the priestly office, which was honored with the idea of mediatorship between God and man had been theirs to some extent already. But even that had been given to these two, which seems to have been denied their brothers, Eleazar and Ithamar, for they were among the selected number to go up into the mount, on the day that the law was to be given, and they had a glimpse of what should have prevented them ever after from irreverence or profaning their sacred office. "They saw the God of Israel," and that sight meant far more to them than the thunderings and lightnings to the people at the foot of the mount, for it was a nearer approach to the real essence of deity. But with all these advantages they forgot their increased responsibility and calamity overtook them. It reminds us of our Lord's words about the city which enjoyed the advantages of His residence, His words and works, "And, thou, Capernaum, shalt go down unto Hades; for if the mighty works had been done in Sodom which which were done in thee, it would have remained until this day." (Matt. 11:23.) It is a fact ingrained in the universe, that responsibility increases with advantages, and such is the advance in every direction at the present, that a youth possesses many times more advantages than did men but a few generations ago, and there is a corresponding accountability demanded from them because of these opportunities and possibilities.

2. There were special reasons for obedience on the part of these men.

Divine commands are not arbitrary, however much God might have right to make them so. Dealing with moral and intelligent creatures, the commands are based on the deepest reason. Revealing Himself was the greatest work of God, that human beings might know Him whom they worship. But next to this, and quite as important was the retention of the fact contained in the manifestation without any change or diminution. The revealing of God's true character was to correct all erroneous human ideas, which had already pervaded the earth, breaking out in idols and polytheistic forms. But of what efficacy would such a revelation have been if committed to the care of the ordinary priesthood occpying the temples of Egypt or Babylon? Anciently, the Egyptians had a distinct notion of monotheism, but it gave way to the lowest forms of polytheism. Anciently, too, the soul was supposed to be of divine origin, life, a conflict of the soul with good and evil; destiny, a judgment of Osiris, according to the deeds during life, perpetual happiness being the lot of those who had done well morally. This was certainly a premium on virtue. But the worship at the tombs—that is, the private worship—nullified this virtuous code of religion, since the priests were ready to sculpture, "justified," on the sarcophagus of anyone who learned certain prayers and songs and went through with certain ceremonies. This easy manner of obtaining "justification" in the future world left the way open for the influence of those gross immoralities which openly existed in that ancient time, and abolished the incentive toward virtue and self-restraint so difficult under the best conditions. This suffices to illustrate the treatment that the revelation at Sinai would have received at the hands of priests offering "strange incense" or bringing in "strange fire before Jehovah." It was essential to have a set of priests whose conceptions were as different from heathen priests as the deity they were to minister before varied from heathen gods. The force of v. 3 is doubly strengthened by these considerations: "Then Moses said unto Aaron, This is it that Jehovah spake, saying I will be sanctified (i. e., 'recognized as holy') in them that are nigh me (i. e., the priests who came into the holy place), and before all the people will I be glorified." The holy God must have a holy priesthood, and obedience to the prescribed way of ministering was very requisite at the beginning of the new order. It may be questioned whether the motive here set forth is made conspicuous enough in our Christianiay. There is the same holiness, as well as other characteristics of our God, which should be subserved by our practices and worship. Liberalism and freedom from form are good so long as they tend to make better characters and honest worshippers, but when the bars are lowered so that in our liberality strange things are allowed, and worship is given by hearts which feel no repentance for misconduct, and a mere semblance of obedience to divine commands is portrayed in the manner of life, there is an unthought-of reflection upon God's holiness, which we neither honor nor foster.

3. The moral effect of the calamity.

Aaron's speechless grief is very touching. His fatherly heart bled as would yours or mine. If we think the visitation very severe, how near to rebellion could his heart have come, as the one bereaved in a single moment of his sons. Was he unconscious, too, of the image he had made but a short time before, and of the visitation that might have been his, had providential dealing been as strenuous in his case as in that of his sons? The grief was undoubtedly the means whereby he perceived new things concerning his office, and its ministrations, for the moral effect of true sorrow in the heart makes it the center of a very wide circle.

Nor was the result upon the people to be minified. While the brothers were forbidden to employ the usual

signs of grief, loosening the hair and rending their garments, the people were encouraged to believe the calamity—that is, to open themselves to the moral effects which naturally follow such sudden inroads of disaster, particularly under such circumstances. We did this very thing when calamity overtook us in the death of President McKinley, in the terrible scenes of the Galveston disaster, and later in those around Mount Pelee. We should do so much more in the awful famine and plague that have been wasting India these four years, and other scourges that visit the earth. So great is our hurry, so crowded our lives, that the effect of such things fade all too soon, and we are not taught sufficiently those valued lessons which should lead to better things.

4. Now gather those points around the latter part of this lesson, and see how they bear on temperance. The responsibility that is laid upon us is commensurate with our advantages in respect to temperance. The instruction received by us in school, in lectures, in reform measures, in active agencies fighting the battle against this evil, makes it incumbent upon every one to recognize his responsibility and shoulder it. To whom much has been delivered, of him will much be required. There is and can be no excuse for the ordinary boy or girl not to be a pledged total abstainer. In view of our special advantages, a grave responsibility is rolled upon every one in the command (v. 8): "Drink no wine, nor strong drink," for we are all "priests to God," and go to "the tent of meeting" whenever we go to church or Sabbath School, which have now taken its place.

There are special reasons for the obedience of this command. From the personal standpoint, there is the ever present fact that we turn the keys in the doors of our opportunity in life, if we drink even moderately. More than this, we unlock the doors opening toward evil by even occasional indulgence. It is startling to hear that drink is the cause of crime, and that "three-fourths of the crime committed is by young men who are temporarily led astray * * * and fifty per cent of all the convicts in the State prisons of the United States are under 26 years of age." And when the premium set on vice by intemperance is considered, every one should realize that this command is for self-interest, and this is the age when we assert, without fear of contradiction, that everyone is under solemn obligation to make the most of himseslf. Considered, too, as a reflection on our Creator's holiness, there is strong reason for obedience to this command, whose breaking makes unrighteous men.

Finally, the moral effect of the calamity wrought by intemperance should receive more attention. There is no need of harrowing the feelings by heartrending descriptions, nor kindling the emotions by rhetorical effusions. The real calamity of our youth made criminal, of pauperism created, of political rottenness fostered, of souls lost, should produce moral effect sufficient, if properly presented, to make everyone feel that the time for wailing, loosing the hair, and rending gar ments is past, and the time for active and potent temperance measures has come, and let it commence at home, at once—with you, with me.

**The Consistent Woman.**

She will not let him in the house
Until he wipes his feet.
Then she sails out in long-trained gown
And wipes up all the street.
—New York Times.

# Christian Endeavor Service.

By Rev. Ben. F. Sargent.

## A Suggestion in Addition. (II Peter, i: 4-9.)

**Topic for August 10, 1902.**

This second letter of Peter's was written to Christian Endeavorers. II Peter 1:1. As Endeavorers let us consider it. The first suggestion is not addition but multiplication. Grace and peace be multiplied unto you. Yet multiplication is only continued addition. We wish we might multiply our spiritual graces but if we are content to add times enough, we shall reach the same result. The conditions of success are all given in what might be called, The Christian Endeavorers' Magna Charta, expressed in the verse preceding our topic-text. According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. Are you called to glory and virtue? Am I? Is each Christian Endeavorer? Surely. Then not only life, but all things that pertain to life are given us as helps in working out the suggested problem of addition which is before us. In summing these up we are told that the channels through which these life-giving streams flow are, the "exceeding great and precious promises." Should we factor this statement we find the first prime factor to be the promises of God which are exceeding great in quantity, and precious in quality. The greatest promise of the Old Testament was a Savior. Of the New Testament, the Holy Spirit. By these we escape corruption and become part-takers of the divine nature.

The suggestion in addition is that, to the fundamental matter of faith we add virtue—that good old Latin word which means manliness in a man, womanliness in a woman, honesty in business, truthfulness in speech, purity in thought.

And to virtue add knowledge. The Know Nothing party vanished long ago. Even God's people perish for lack of knowledge. "Mehr licht," cried the dying Goethe. "More light," cries the living Christian.

And to knowledge add temperance. Yes, indeed. Temperance Committee, wake up, and wake others up. Get your books. Study, read, compare. It's knowledge we want, not gush, but knowledge, and knowledge will win the day.

And to temperance add patience. White-browed, gentle-eyed patience. With the peace of God in her heart and accents of kindness on her lips, God's likeness reflected from her patient life.

And to patience add godliness, because he who is patient is like God. He is letting patience have her perfect work and is becoming perfect and entire, wanting nothing.

And to godliness brotherly kindness. Welcome, Committee, forward. Be not only good but good for something—for this thing, to extend the sympathy of Christ to those who seek it.

And to brotherly kindness, love. All the Society, forward! Move nearer to all, and you will move nearer to Christ. Extend love to those who do not seek it, to those who refuse it, and to those who would nail you to your cross.

Perhaps this figure will help us. Let us call this the Endeavorers' Stairway to Heaven. It is built upon Christ the foundation. Faith is the platform upon which it rests. Then in turn come the steps, which are marked as they rise—Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, Love—and in

distance, after a life which is neither idle nor unfruitful, Heaven.

We may take these steps two ways: First, negatively. They will then read, Without faith we cannot have Virtue, without Virtue we cannot have Knowledge, without Knowledge we cannot have Temperance (oh, how true!), without Temperance we cannot have Patience (still more true), without Patience we cannot have Godliness, without Godliness we cannot have Brotherly Kindness, without Brotherly Kindness we cannot have Love, and we shall be both idle and unfruitful and shall not have an abundant entrance into the everlastig kingdom.

Or, after reading carefully the revised version and seeing what Peter there says, we may read it as follows: Faith leads up to Virtue, and Virtue to Knowledge, and Knowledge to Temperance, and Temperance to Patience, and Patience to Godliness, and Godliness to Brotherly Kindness, and Brotherly Kindness to Love, and Love to an active and faithful life, and that to an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Up that shining way some shall be carried spiritual babes in the arms of others. Some shall go empty handed. But let us go as kings and priests to God with rejoicing, bringing our sheaves with us.

## Africa as a Missionary Field.

[From the California Christian Advocate.]

India, China, Japan, Korea and the Philippines have been so prominently brought forward by the world movements that Africa has not been much in the mind of the Christian church as a missionary field. One can scarcely realize that twenty-five years ago the missionsaries that set sail for Africa had to carry with them provisions for at least two years. The Congo, much less the Congo Free State, was practically unknown then. Among all these thousands and tens of thousands of villages in the deep interior of Africa, there was not a letter, much less a literature. China, Japan and India are very different in that respect. In all that vast interior, not a schoolhouse, not a school- book, not a missionary. Dense darkness reigned over all this interior and central country.

Now the map of Africa has been changed. There are hundreds of schools and tens of thousands of scholars. Now there are nearly a dozen of these languages reduced to writing. There are Bibles, gospels, hymnbooks and school-books. These people had been bred in ignorance century upon century, until they are utterly without the apprehension of what literature is. They were void of any ambition to learn anything, but the missionaries, not the scientists, not the traders, but the missionaries fairly saturated the heathen mind with the words and sentiments of the gospel. When this vast heathen population was awakened, its mind was cast in the formulas of the Word of God. The Free Church of Scotland in and about Nyassa has 123 schools, over 30,000 pupils, has translated the Scriptures into seven languages. These 30,000 pupils are teaching from 100,000 to 200,000 of their brothers, sisters, mothers and fathers, and this is only one Church. The missionaries in these interior stations frequently baptized from fifty to seventy-five each Sunday. Africa is turning to Christ by the thousands. We need hundreds of missionaries now to meet the present demands.

It may be truthfully said that the evangelization of Africa is now going forward hopefully. Railroads and telegraphic wires are being rapidly built in all directions. There are 1,400 miles of railroad running northwardly from Cape Colony, and southwardly from Cairo 1,100 miles, making a total of 2,500 miles of the "Cape Cairo railroad" in operation, leaving only about 3,000 miles to complete a railroad from north to south, splitting open the whole continent. There is plenty of capital to finish this great railroad, and had Cecil Rhodes lived there are those who believe it would have been completed in a very few years. Taking all the difficulties into account, it will be finished, no doubt, by 1910. The lateral lines will soon follow. Then the valleys will be opened, the plains will be cultivated, towns and cities will spring up, and darkest Africa, long before the close of the twentieth century, will be practically under the influence of the gospel.

French Africa is apparently the largest, but much of it is desert. Britain has the largest and most vital hold of this country. Germany is also aggressive. This means that Protestantism will have free access to the millions in Africa. Counting in Egypt as a part of English-African territory and the South African Republic recently ceded, England controls about 50,000,000 of 146,000,000 in Africa. The only Independent States now remaining are Morocco, Abyssinia, Orange Free State and Liberia, only about one-twentieth of the original territory.

In June, 1899, a remarkable convention was held in Brussels. In that convention the European governments, except Austria-Hungary, were represented, and it was agreed that the import duty on liquors should be fixed at a high rate for a period of six years. The United States subsequently joined in the action of the convention, the intention being to prevent the sale of liquor to the native races.

Our own Church has made splendid progress. We had, last year, 450 probationers, 2,928 members, 47 churches, valued at $68,745. Bishop Hartzell has given himself without reserve to this field and has made himself felt in the greater part of Africa. What Africa will be in another quarter of a century no one can foretell.

## Never Admit Defeat.

Never admit defeat or poverty, though you seem to be down and have not a cent. Stoutly assert your divine right to be a man, to hold up your head and look the world in the face; step bravely to the front, whatever opposes, and the world will make way for you. No one will insist upon your rights while you yourself doubt that you have any. Hold firmly the conviction that you possess the qualities requisite for success. Never allow yourself to be a traitor to your own cause by undermining your own self-confidence.

There never was a time before when persistent, original force was so much in demand as now. The namby-pamby, nerveless man has little show in the hustling, bustling world of today. In the twentieth century a man must either push or be pushed.

Every one admires the man who can assert his rights and has the power to demand and take them if denied them. No one can respect the man who slinks in the rear and apologizes for being in the world. Negative virtues are of no use in winning one's way. It is the positive man, the man with original energy and push, that forges to the front.—Success.

Works of darkness are works of death. The armor of light is the armor of life.

# Church News.

### Northern California.

Oakland, Pilgrim.—Four persons were received to membership at the communion last Sunday, two on confession.

San Francisco, Third.—Sunday evening the pastor began a series of sermons on Great Truths from Great Books." The one considered Sunday evening was "The Christian." There was a full house.

### Southern California.

San Jacinto.—Pastor Merrill is spending his vacation quietly at home. At the last communion service five persons were received to membership, four on confession of faith, and receiving baptism.

### Washington.

Spokane.—Rev. George R. Wallace, pastor of Westminster church, spends his vacation this year in the East. He will preach four Sundays in Pilgrim church, St. Louis, Mo., for Dr. Burnham, and one Sunday in Plymouth church, Worcester, Mass., to the united Plymouth and Union churches.

## Notes and Personals.

Rev. and Mrs. O. W. Lucas of Pacific Grove have been spending a few days with Oakland friends.

Mrs. H. Hammond Cole left this week for the East, where she will spend a few months with relatives.

Rev. J. A. Cruzan and family arrived in San Francsco last week from Hilo. Their address at present is 883 Bush street.

The Rev. Miles B. Fisher of Mill Valley has been called to the Oak Chapel work in Oakland. The Mill Valley people are urging him to remain there, his ministry in that field having been highly acceptable.

## Oregon Letter.

By George H. Himes

As in previous years, with scarcely an exception, Portland has been gaining a most enviable reputation for the last two months as a summer resort. The number who have already tested its climate and the region round about, this year, running into the thousands, have gone away with golden opinions; this, too, in the face of much misrepresentation from other parts of the country, wherein it was stated that of all places on the coast this was one to be shunned. Conditions are not always ideal here, but taken altogether, first and last, we court investigation with the certainty that the result will prove to our interest in almost every direction.

Rev. E. S. Bollinger of the First Congregational Church, Oregon City, will spend his vacation at his boyhood home at York, Pennsylvania, and visit his aged mother and other old-time friends. He will be absent about six weeks.

Rev. Arthur W. Ackerman, D. D., has been in Boston and vicinity for several weeks.

J. S. Bishop, M. D., and wife, for a number of years most efficient members of the Astoria Church, have removed to Forest Grove and will remain permanently. They just returned from a visit to their former home in Honolulu, Hawaii, where Dr. Bishop's father is still living.

Rev. Morton D. Dunning, late of the Forest Grove Congregational Church, has sent word to his numerous friends that he arrived safely at Kyoto, Japan, on June the 11th, after an exceedingly pleasant journey from Boston via Egypt and Palestine.

The time for which Rev. H. A. Risser was engaged to supply the pulpit of the Hillsboro Church expires today. During his few months of service he has made many friends and successfully carried on the work of the pastorate. There seems to be a desire upon the part of many of the members of the church to induce him to remain until the first of January next at least, if not to become the permanent pastor.

One feature of the fiftieth anniversary of the Salem First church, not hitherto mentioned, was the use of an individual communion set for the first time at the twilight communion service on Sunday evening, July the 6th.

Prof. William I. Marshall, Principal of the W. E. Gladstone public school, Chicago, has been in this city most of the past week in unearthing material in support of his contention that Dr. Marcus Whitman did not "Save Oregon." From the first—more than twenty years ago—he characterized the story as a "myth," and he has been unusually energetic in uncovering data which he thinks amply supports his conclusions. He is preparing a book upon the subject, which he hopes to bring out next year, that he contends will effectually settle the question beyond a shadow of doubt. It will be largely made up of matter secured from the correspondence of the missionaries between 1836-'47, now on file in the rooms of the American Board in Boston, every line of which he has examined in person. From this mass of correspondence he has made copious extracts, and upon these he will rest his case. Whatever may be thought of his efforts, he says he has no personal feeling in the matter, and claims to be actuated by one motive solely, namely, to make public the facts. This is certainly what those who have believed that Dr. Whitman was largely instrumental in saving Oregon want. They will not undertake to maintain such a claim in the face of evidence to the contrary; and if such exists, as Professor Marshall maintains, it certainly ought to be made public. He is fully conversant with Dr. Mowry's recent book, and also the late pamphlet of the Rev. Dr. Myron Eells. Professor Marshall left this city yesterday for the Puget Sound country, and while there will make a special trip to Twana, Mason County, to see Dr. Eells.

Portland, July 27, 1902.

### Cats as Government Officials.

Several years ago a letter containing a large sum of money disappeared from the New York postoffice," writes Hugh Netherton, in the "Ladies' Home Journal" for September, in telling of cats that draw salaries. "A month after the disappearance a desk in one of the rooms was moved, and on the floor was found a nest of young rats resting on a bed of macerated greenbacks—all that was left of the missing letter. Uncle Sam at last decided to employ a cat to protect the New York postoffice from rats and mice. The first appointee in the United States Rat and Mouse Catching Service was a large gray tabby. She secured the place through the recommendation of her owner, who certified that she was not only a good mouser, but also that she was a friend of the Administration—qualities which she at once exemplified by her work.

With New York as an example, other postoffices asked for cats, and today nearly every large office in the United States has its official mouser or rat-killer, who receives from nine to twelve dollars a year.

## The Higher Criticism.

Bishop Merrill of the Methodist Episcopal church has given some valuable thoughts recently on the subject of Higher Criticism. They are as good for Congregationalists as for Methodists. We quote him in part, as follows:

There are some things in this connection which neither the Church nor her influential teachers can afford to do. The question can not be ignored with any safety. We cannot go on affirming as facts anything which learning discards as untrue, or which will not stand the test of sound criticism, whether the criticism be lower or higher. What we teach must have a substantial basis. Intelligence demands this. Theories will yield to facts, as they ought, and dogmas must turn to the light and take shape from the last manifestations of actual knowledge. There is no such thing as hiding the truth, or of holding it forever from the people. It is "by the manifestation of the truth" that the true apostle commends himself "to every man's conscience in the sight of God." There is no possibility of honoring the Bible by shutting out any ray of light that can be thrown upon its sacred pages.

On the other hand, the Church cannot afford to accept as fact that which is only hypothesis, theory or conjecture. We are often asked to do this, and the demand is urged with such vehemence and persistence that one needs vigilance and self-poise to resist the plausible pleadings of scholarly voices enlisted in this behalf. Just at this point not a few have been swept from their steadfastness. Sad havoc is wrought in this way in schools and colleges. There is great fascination in novel speculations for students of scholarly ambitions, when such speculations appear with historical or scientific settings, clothed in the garb of modern learning, and appeal to the pride of intellect, which detests bondage to tradition. To my mind one of the regrettable things which is deplorable in its results is the readiness with which our teachers accept hypotheses as facts and present them to their pupils with the weight of their own personal opinions in their favor, when all the claims of duty and of the higher wisdom would be met by presenting them as hypotheses yet to be studied. Eliminate what is thus treated, and the residuum of conclusions now taught in the schools antagonistic to the older faith would be neither numerous nor formidable. In other words, deduce from the sum total of the teachings of "higher criticism" all that is yet chiefly conjectural, and the remainder—that which is undoubted fact—will not imperil any doctrines essential to the Christian faith. Up to the present time "the foundations stand sure."

Those who among us who denounce all that is known as the "higher criticism" as destructive, infidel and of the evil one, are too inconsiderate and rash to be permanently influential. We want to know all that can be known about the origin, date and authorship of the books of the Bible; and we covet the light on these matters, and hail it as the right of the church and a benediction, from whatever source it may come, our chief concern being to know that it is light and not darkness. As light drives away darkness, so an increase of intelligence may dissipate some ancient opinions, but it certainly will not destroy any faith which is divine, nor rob the Church of any revelation which God has made to men. It is not the real work of the higher critics that we deplore. In an important field they have wrought vigorously and well. Let them be commended for all they have accomplished in their legitimate sphere. Like the archaeologist or the antiquarian of any sort, their search is for facts, and their business is with facts. Speculation about facts or interpretations of their discoveries are less legitimate to their calling, less in accord with their special training, and more apt to betray them into lines of reasoning detrimental to their usefulness and hurtful to the interests which ought to be their inspiration and their joy.

Some things are necessary on the part of the church in order to gather the best results of the achievements of the higher critics. Their rightful place and work must be recognized and conceded. The real essentials of the faith must be defined and understood. What might be spared from traditional notions respecting the Bible without injury to its divine authority, ought to have careful study and discriminating judgment. It is a mistake of grave import to confound the incidentals of a revelation with the revelation itself. It is equally unfortunate to regard the manner or mode of inspiration as essential to inspiration. What God does is not dependent on his way of doing it. He spake to the fathers in "divers manners." Hence the modification of a theory of inspiration does not necessarily destroy the inspiration. If men once thought that God used inspired men as men use the pen with which they write, dictating words and syllables, at once employing and overriding human agency, and then subsequently discovered that he inspired the man and not the pen, and used his mind and heart as well as his hand, their idea of inspiration will undergo some change, but the fact of inspiration is not affected, nor its importance diminished. Instead of loss, there is real gain in the nearer approach to the correct apprehension of the fact.

In many instances the bearer of a message is utterly unimportant, while the message is of the highest value. The fact that we do not know the name of the writer of a book does not interfere with the importance of the book, if its contents be understood. Whether Moses wrote the books bearing his name with his own hand, or employed a trained scribe to assist, or whether he used genealogical registers or other documents available, is not essential to his authorship of the Pentateuch, nor to our faith in him as the divinely appointed leader and lawgiver of Israel. No one supposes that his own hand penned every line, as certainly he did not write the account of his own death and burial.

Nor is a later revision by a later hand out of harmony with the scope and purpose of the books of the law. If words are found in them, or idioms or shades of thought of later date than Moses, showing that a revision by Ezra, or by some other inspired or providential person, took place when adaptation to the language or other conditions of the times was necessary, this fact does not disprove their original authorship, nor their authority as the revelation of God's will for the nation. So, what if some other than Job wrote the Book of Job, or if others than David wrote some of the Psalms, or if some other prophet than Isaiah wrote part of the book of Isaiah? All these points are open for study, and that without involving the essential character of the Bible, or the faith of the church, or the doctrine of inspiration, or any other doctrine dependent on the Bible as the Word of God.

As Methodists we believe in "all the canonical books" of the Scriptures. We believe in each book according to its purpose, contents and value. This does not oblige us to believe each as important as the others, nor that any one has a character beyond its own sphere, purpose or pretension. Ecclesiastes has not the same purpose as Isaiah, nor would its absence leave so large a space, nor involve so great a loss from the volume of Revelation, as would the book from which Jesus read in the synagogue. While each book has its place, its scope, its value and its binding force, and is to be esteemed for itself, the less conspicuous and important books are not dishonored or disparaged while receiving less reverence than those of broader significane and higher import. All this we can concede with perfect consistency, and do believe it without the slightest concession to infidelity, or to any class or grade of destructive criticism. We hold it, not through stress of pressure from without, but as in accord with the best and truest conceptions of that marvelous compilation which makes up the Book we honor as the Book of God.

Criticism has long been honored in the church. Scholarship commands respect. The older commentators were higher critics. They sought to know the dates, authors, historical settings, the exact reading, and all that could be known about the books of the Bible. Adam Clarke labored assiduously in this field and made progress quite in advance of his times, so that modern discoveries go but little beyond where he marked the way, and modern critics seldom surpass him till they enter the field of speculation. Had he made a specialty of criticism, and thrust his views in that field into prominence, leaving out his evangelical teaching, he would have stood well to the front as an advanced thinker as well as a scholar of first-class attainments. Yet was not his orthodoxy impugned. His scholarship was not incompatible with faith in the supernatural, nor with the highest type of evangelical loyalty to Christ. So with many others. Rationalism has no monopoly of learning. The most learned critics are reverent in spirit and true to the gospel of grace. Such bring no peril to the church. They never proclaim their doubts. If doubts assail them, they wrestle with them till the solution comes, as come it will, and then they preach their invigorated faith with the unction born of their new struggles and new victory.

My heart goes out in sympathetic appreciation toward all workers in the legitimate sphere of criticism, believing much is being done to clear away the accumulated rubbish of the ages, and to free the Holy Scriptures from accretions and misunderstandings which clog evangelical faith and give the enemy occasion to blaspheme. Heresy abounds, and will till God's Word stands forth freed from bondage, and able to break the fetters of ignorance and superstition. Let the light shine! In this work pretenders will appear. False prophets and false apostles are ever of old. Destructive critics and champions of doubt are bold, boastful, blatant, self-asserting and proud. Like Satan, they overdo till reaction comes. Honest, humble learning with intelligent delving will counteract the devices of unbelief and bring to light the refined gold of the kingdom. Let no lover of truth tremble for the ark of God.

# Our Boys and Girls.

## The Reason.

Happy little Smiling Face,
When walking on the streets,
Gets a pleasant nod and word
From every one he meets.
"Precious dear!" says Mrs. Love,
"Halloo, boy!" calls Joe—
Joe's a ragged newsboy;
But others do just so.
Tim, the big policeman,
Doctor, lawyer, clerk,
Stop to smile, "Good morning,"
However hard their work.

Sulky Little Sour Face,
Though he walks a mile,
Passing hundreds on the way,
Never gets a smile.
Every one has on a frown
As he hurries by—
Not one stops to say, "Halloo!"
None to say, "Good-bye!"
"Folks are always cross and glum,"
I heard Sour Face sigh.
If you meet him, tell him, children,
Just the reason why.
—Aledbert F. Caldwell, S. S. Visitor.

## Flossie's Mistake.

"Oh, Flossie, come home with me and play till supper time. Your mother'll let you, won't she?"

"I guess she will. Wait till I ask her."

Kathie dropped down with her bag of books on the doorstep, while Flossie ran upstairs to the nursery, where her mother sat holding Baby Harold. The baby put out his hands and smiled at sight of Flossie, but she paid no attention to him.

"Oh, mamma," she cried, eagerly, "Kathie wants me to go over to her house to play. I can, can't I? She has a lovely new swing."

"No, dear, you cannot go this afternoon," her mother answered. "Poor little brother's teeth are troubling him so that he has been fretting all day, and Ellen has been busy in the kitchen, so I have had to take care of him. Now, I want you to amuse him while I write some letters that must go in the next mail."

"Oh, dear," said Flossie, with a scowl, "I always have to 'tend baby when I want to go anywhere. I must tell Kathie that I can't go, then."

She ran down to the door. "Isn't it mean, Kathie?" she said. "I've got to stay home and 'muse that cross baby."

She looked so cross herself that Kathie did not feel so very sorry. "Good-by, then," she answered picking up her bag, "maybe you can tomorrow."

Flossie stood looking after her until the blue dress and sailor-hat disappeared around the corner. Then she went slowly upstairs. She began to build a block-house and Harold watched her gravely.

As she put on the last block, he suddenly knocked it all over with a gurgle of baby laughter. Generally, Flossie laughed, too, when he did this and began to rebuild it, but today she exclaimed sharply:

"You naughty boy! Don't you do that again," and then she slapped the chubby little hand. She slapped it very softly. It didn't hurt the little hand a bit, but it hurt the baby's feelings and he began to cry. Then Flossie, afraid that her mother would come and ask what was the matter, hushed the baby and cuddled him, and in two minutes he had forgotten his grievance and laughing at the big leaps Flossie made the flannel rabbit take over the tumbled-down block-house.

But neither of them really enjoyed the play, and when his mother came into the room, Harold turned quickly away from his sister and laid his head on his mother's shoulder with a contented little laugh that was half a sob.

"He's awful cross," Flossie said as she gathered up the blocks and the flannel rabbit.

"Poor little man," replied mamma. "Maybe sister would be cross, too, if her teeth were aching as his are. Now Flossie, I want you to take these letters to the postoffice; but first, go to the kitchen and tell Ellen that if she has finished the baby's ironing, I want her to take him out in his carriage. He has not been out today."

It was quite a distance to the postoffice and Flossie did not hurry. As she came back, half an hour later, she saw a crowd in front of the house. She began to hurry then.

"What's the matter?" she asked of a girl of about her own age who was standing there.

"It's a baby got runover," the girl answered. "The carriage was all smashed up. Eee, there's one of the wheels."

Flossie's heart began to beat heavily. She could hardly breathe.

"Was—the baby—killed?" she gasped.

The girl looked curiously at Flossie's white face.

"I guess so," she replied. "It didn't open its eyes. They carried it in there," and she pointed to Flossie's own home. Flossie felt as if she were in a dreadful dream as she went up the steps and into the house. At the foot of the stairs she stopped a moment, then she went slowly up. As she passed the nursery door she saw half a dozen strange people gathered about Harold's little bed. A woman came out and Flossie whispered, "Is he dead?"

"No, but the doctor says he can't live," the woman answered hastily as she passed on; and Flossie crept away to her own room, shut the door, and flung herself on the bed.

"Oh," she sobbed, "if I only had been good to him this afternoon! If I only had!"

A long time she lay there. She heard people go up and downstairs, heard the front door open and shut many times, but she did not move. She felt as if she never could speak to any one again. It was quite dark when her mother opened her door and called softly: "Flossie, are you here?"

The child sprang up then and threw her arms around her mother's neck. "Oh, mamma, mamma, is Harold dead?" she sobbed.

"Harold? Why, my poor little girl, did you think it was our baby? It was not Harold. It was the little Gilmore baby whose mother died last week. He is with her now. They brought him in here because the accident happened right in front of our house."

What a weight rolled away from Flossie's heart then, and how she ran down and hugged her baby brother, and kissed again and again the little hand that she had slapped that afternoon.—New York Observer.

## The Baby's Nurse.

"Yes," said Mr. Hillier, as he carefully dug around my pansy bed, "oh, yes'm, I've seen elephants in India many a time. I was stationed at one point, with the English army, you know, where I saw one who used to take care of the children."

"Take care of the children! How could it be? What do you mean?"

"Well, he did, ma'am. It was wonderful what that elephant knew. The first time I made his acquaintance he gave me a blow that I had reason to remember. I was on duty in the yard, and the Colonel's little child was playing about, and he kept running too near, I thought, to the elephant's feet. I was afraid he would put his great clumsy feet on her by mistake, so I made up my mind to carry her to a safer place. I stooped to pick her up, and the next thing I knew I had had a knock which sent me flat on the ground. That elephant had hit me with his trunk. One of the servants came along just then and helped me, and when I told him about it, said he, 'I wonder the old fellow didn't kill you. It isn't safe for anybody to interfere with that baby when he has it in his charge. I have you to know that he is that baby's nurse.

"Well, I thought he was just saying it for sport, but, sure enough, after a while the nurse came out with the child fast asleep in her arms, and what did she do but lay it in the elephant's trunk as though it had been a cradle. And the great fellow stood there for more than an hour watching that baby and rocking it gently now and then!

"He was real good to the other children, too. It used to be his business to take the family out riding. The Colonel's lady would come out and mount to her cushioned seat on his back, and then one by one the three children would be given

to the elephant and he would hand them up to the mother nicer than any nurse or servant could, you know, because he could reach, and knew how to do it. Oh, an elephant is an uncommonly handy nurse when he is trained to the business, and faithful, I tell you. You can trust him every time."—"Pansy."

# The Home.

## Joshua's Charge to Israel.

REV. FRANCIS S. BORTON, D.D.

"Only be brave and fear not anything:
Jehovah-jireh is your conquering King—
Forget the foe; think only on your God,
And all th' triumphant way that ye have trod.

"When thirst and hunger slacked your souls with fear—
From Egypt's flesh-pots far, and far from here—
Amid the desert crystal springs were found,
And bread from heav'n was scatered o'er the ground!

"When chill winds blew from out the caves of death,
And ye fell, stricken by the serpent's breath,
Who raised the brazen serpent on a pole,
One death glazed glance at which, and ye were whole?

"Only be strong and brave and void of fear;
The ever-living Lord of Hosts is here.
Who slumbereth not, but while ye slumber, keeps
His awful eye where way-worn Israel sleeps.

"The land is fat with many a clustering vine—
Be strong and valiant, 'tis for thee and thine;
Our children shall inherit that rich earth;
Jehovah willed it so before their birth!

"Canaan before us is our promised home,
Where dry rocks are adrip with honeycomb;
The grapes of Eschol, that ye've seen, are there,
With olive trees and blossoms everywhere.

"The giants were but giants in the eyes
Of the weak, timorous, locust-hearted spies;
The Lord that Pharoah's army overthrew
Our God will scatter them for me and you.

"Only be strong and brave, the desert's passed,
The Promised Land's within your grasp, at last:
Moses is dead, but Moses' God yet lives,
And still to faithful Israel, vict'ry gives.

"For forty years, since ye from Egypt came—
By day and night, in pillared cloud and flame,
Jehovah's love hath guided, guarded ye,
Till Egypt's welts are healed, and Israel's free!

"Brick-makers once, but warriors now, by right,
Once whip-marked slaves—now free men in your might—
Once crushed beneath the hoofs of Egypt's Bull—
Your hour has come—Jehovah's cup is full!

"Love ye your wives, your little ones at play,
Love ye your God, who loveth ye alway,
Love ye your great, strong, vigorous, conquering lives?
Then, strike for God, your children selves and wives!

"Urim and Thummin burn upon the High Priest's breast,
In vict'ry promised, at Jehovah's hest;
Awake, arise, forward, be strong, be men—
The God of Sabaoth's with us once again."

Puebla, Mexico.

## The Reproduction of Character.

Polycarp sat at the feet of the Apostle John. He heard the beloved apostle speak of Jesus. He heard him bear witness to the grace and truth which proceeded out of our Savior's mouth. He saw how the life of Jesus was in some measure reproduced in the beloved apostle. He heard the ancient man as he rose in the church at Ephesus and said, "Little children, love one another."

And Irenaeus sat at the feet of Polycarp. And he noticed how that which Polycarp had observed in John, and John had related of Jesus, came in turn to be shown forth in Polycarp. From Jesus to John and from John to Polycarp. Irenaeus said of Polycarp: "I can tell the very place in which the blessed Polycarp used to sit when he discoursed, and his goings out, and comings in, and his manner of life, and his personal appearance, and the discourses which he held before the people, and how he would describe his intercourse with John and with the rest of those who had seen the Lord, and how he would relate their words." And the character of the "blessed Polycarp" was reprodued also in his disciple.

What an apostolic succession is that! Is it not possible for such succession to exist even among our fellow-Christian today? Oh, for characters worthy of reduplication!—Central Christian Advocate.

## Getting Rid of Our Burdens.

Getting rid of our load is getting rid of our burdensome selves. "Cast thy burden upon the Lord and he shall sustain thee." "God shall never suffer the righteous to be moved." No wonder the Psalmist promptly responded, "I will trust in thee." And why should we not trust him, seeing he has promised to take and bear both ourselves and our burdens? He never does anything by halves, but rather by doubles and multiples. It never takes long to cast anything off from ourselves onto another. Away with thy burden, this instant! Away with thy weary, burdened, disheartened, disconsolate, groaning, sinking self! And when thy burden and thyself consciously go over to God, be sure to leave both henceforth with him. A great strong father can easily and will gladly lift his little child and all his bundles. Our Heavenly Father's arm is already lifting us.—Rev. E. I. D. Pepper.

SURELY AS NIGHT follows day sickness follows the eating of unripe fruit or stale vegetables. Every housekeeper should keep Perry Davis' Painkiller in the house in summer. It gives instant relief and speedy cure.

## Alleged Smartness.

"Well, you are teaching the young idea how to shoot, are you?" asked a visitor of a teacher in a Kentucky school.

"Well, no," replied the teacher; "I'm not—I don't have to. They are born that way. What I'm trying to do is to teach them how not to shoot!" Kentucky needs more such schoolmasters.—Selected.

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to look for is the goodness, not the glory.—F. W. Farrar.


# Pipe Organ For Sale

Sealed bids will be received until 7:30 p. m. Monday, September 1st, 1902, for the purchase of the pipe organ now in use in the First Congregational church, Oakland, Calif. Purchasers to remove organ from present location at their expense, and on or about November 1, 1902.

Address proposals to the Trustees First Congregational church, Oakland, Calif., endorsed, "Proposal for purchase of Pipe Organ."

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For nervous women there is no better tonic and nervine than Dr. Pierce's Favorite Prescription. It cures the diseases which produce nervousness in women, irregularity, debilitating drains, inflammation, ulceration and female weakness. It tranquilizes the nerves, encourages the appetite, and induces refreshing sleep.

"When I began taking your medicine I was not able to stand on my feet ten minutes at a time," writes Mrs. Hattie Borradaile, of 113 Spring Street, Nashville, Tenn. "Had falling of uterus, and kidney and liver disease, and was so weak and nervous I could not keep still. Would take nervous spells and almost die at times. I had several different doctors attending, but they could not do me any good. The last one I had said I would never get up again. Told him that I was taking your 'Favorite Prescription' and 'Golden Medical Discovery,' and he said, 'Might just as well take that much water each day.' But I thought I would give the medicine a fair trial. Before I had finished the first two bottles I was able to get outside the house and walk around the yard. I kept on taking the medicines and they cured me."

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### TO BE FORGOTTEN.

If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause that provoked it. Forget the peculiarity of your friends, and only remember the good points that make you fond of them. Forget all personal histories of quarrels that you have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger as you remember them, and constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things that are lovely and lovable.—Lutheran Observer.

The most costly thing in the world is sin; the richest man is he who has God's blessing.

A friendship which makes the least noise is very often most useful; for which reason I should prefer a prudent friend to a zealous one.—Budgell.


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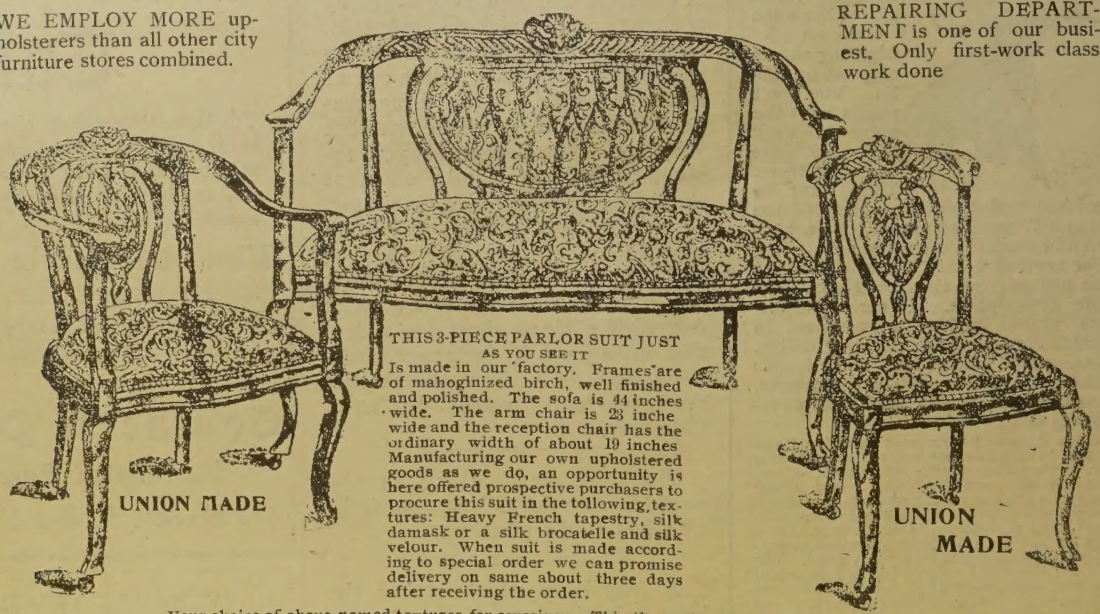


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